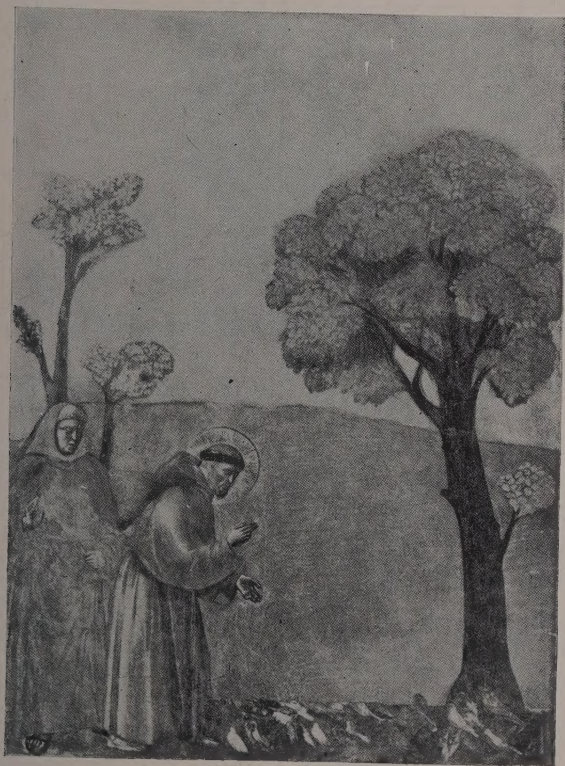


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of the Pacific

The Holy Cross Magazine



ST. FRANCIS PREACHING TO THE BIRDS
By Giotto

October, 1948

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—From a Reader

The Holy Cross Magazine

Oct.



1948

St. Francis Boy's Home

BY ROBERT H. MIZE, JR.

THE Lord looseth men out of prison . . . the Lord helpeth them that are fallen . . . the Lord . . . for the strangers; He defendeth the . . . and widows; as for the way of . . . godly, he turneth it up-side down." These words, spoken originally by the . . . mist, King David, were not so much a . . . ment of fact, as they were words of . . . hecy. . . the way to the fulfilling of the prophecy . . . given eight hundred years after the . . . of King David through the lips of . . . d's descendant and God's own Son, . . . s Christ. The way of banishing Evil . . . freeing men from actual prisons as well . . . from imprisonment of their minds is . . . a by Our Lord. However, during the . . . thousand years since Our Lord's day, . . . ons have remained filled not only with . . . but with women and even, to a great . . . nt, with children. It is the age of seven- . . . and eighteen when most crimes are . . . mitted that result in prison sentences; . . . crime is today as much a part of the

life of adolescents as it is of adults. The state reform schools for boys contain youngsters as young as nine and ten years of age.

In releasing persons from prison, there has been a gradual tempering of the old adage "An eye for an eye and a tooth for a tooth." Gradually the key-note for imprisoning persons has shifted from the emphasis on "vengeance" to "cold justice," and gradually from the realm of "cold justice" to that of "reform." But while the aim has thus improved under the guidance of the Holy Spirit, the techniques for bringing about reform have for the most part remained the same. The chief interest of the Public has been the security of the Public rather than the transformation of the criminal. Too often the Public would rather be secure than pay the cost of reforming the offender. The Public has realized, more or less inarticulately, that when a person offends there is only one of two things that can be done: either to segregate and thus destroy the offender, or to help him.

An experiment along an entirely new



line for "loosing men out of prison," particularly boys, is being made by the Episcopal Church at a small town in the center of the State of Kansas. Following Christ's teaching in his Sermon on the Mount, particularly in believing that in the act of forgiveness the Church has the greatest instrument of transformation, a boys' home has been initiated. It is called the St. Francis Boys' Home. In opening it three years ago, the Episcopal Church leased 160 acres of fine farm and grazing land, encircling the modern building that was formerly the Old People's Home of the County. The Home now houses twenty-six boys, ranging in age from eleven to nineteen. A second Home is now in process of starting thirty miles from the original Home where thirty-six boys will be housed. Most of these boys, as well as the eighty that the Home has dealt with during its three-year history, have been taken directly from the Police Courts or county jails. In many cases sentence to the State Industrial School has been placed on them, but through the Church the boys have been given a new chance to live, not segregated as in a reform school, but with freedom of mixing naturally and wholesomely in public life. They attend the public schools, go to the downtown student activities, attend downtown churches, and

mix freely in the stores and homes of the people of the community. They even date the downtown girls. In the three-year experiment of allowing "forgiveness" to be the greatest instrument in transformation, has been found that a growing number of the boys respond in transformation of vision and character. The first year of the Home's history, before the boys "caught the gleam," nineteen of them reverted to some type of anti-social activity in the community, mostly stealing, the second year four reverted, this past year, none.

The St. Francis Home believes in making a person comfortable at the admission of guilt.

We find that release from shame by sense of God-given comfortableness is also important in transforming the child. Our Lord knew that an emotionally disturbed person must relax and feel "wanted" before any reclamation could begin. This is why His forgiveness often preceded the admission of guilt by the offender. It was not with contrition and penitence that the woman who had been caught in the act of adultery was brought to our Lord. She recognized his mercy and his forgiveness, and his forgiveness made her penitent. A tradition of the

hurch tells us that she became the greatly loved "St. Mary Magdalene."

Forgiveness means too that we overcome evil, primarily, not with cold punishment, but with a double dose of good. It was our Lord, who, in his Sermon on the Mount, advised his followers that if a man forced them to hand over their coats, they were to hand over voluntarily their overcoats also. If a man forced them to go with him one mile, they were voluntarily to go with him two.

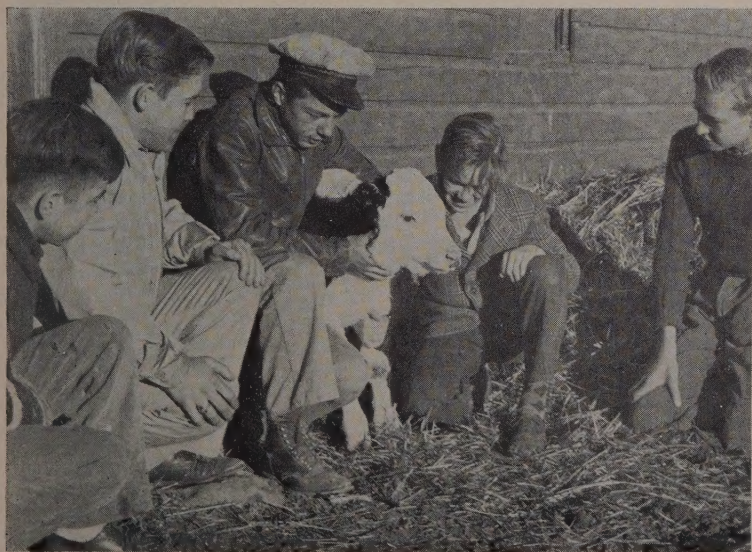
One day at the St. Francis Boys' Home a little new-comer was badly disturbed on arrival. He had faced police day in and day out and had begun to carry a chip on his shoulder for all the world. Before the day was over, he had run away. A few hours later, a leader from the Home stepped into his prison cell. It was a one-room tank at the back of the City Hall in a neighboring town. The boy dropped his hamburger when he saw the leader and started to cry, fearing punishment. Instead, the leader said, "Sonny, you have come twenty miles in the wrong direction, and are crying. I am going forty miles in the other direction on a holiday. Why don't you come with me and we will have good time?" Twenty-four hours later, the boy returned to St. Francis perfectly relaxed,

feeling "wanted" and at ease. His reclamation had already begun. It was a case of following our Lord's technique of overcoming an evil action with only one instrument, "a double amount of good."

The St. Francis Boys' Home believes in losing something once in a while for the privilege of trusting the other person. We are always entrusting. Whether or not there is a response to that trust, there is a certain degree of transformation. It was a notorious French thief, Jean Valjean, who appeared, in Victor Hugo's story, at the door of a French Bishop known to be "an easy mark." The Bishop invited him in. Expensive silverware and valuable candlesticks were on the dining room table when the Bishop bade Jean Valjean eat. The thief was then invited to rest his tired body in the guest chamber for the night. He stayed only half the night. He left without ceremony, taking with him the silverware and candlesticks. A few days later, he appeared again at the door, this time with the town magistrate.

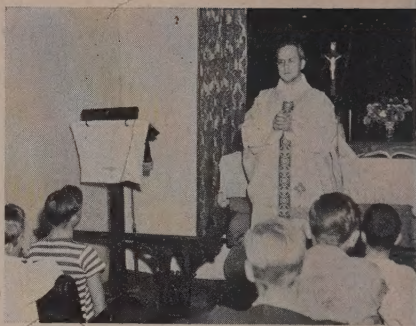
"Here is the thief who took your candlesticks," the magistrate told the Bishop.

"Took them? I gave them to him," came the Bishop's answer. Jean Valjean ended his life in a high-ranking position. It was a case of the Bishop's being willing to lose some-



thing for the privilege of trusting the other person, knowing that in that trust, there couldn't help but be a degree of transformation.

Following our Lord's example, the St. Francis Boys' Home believes in treating a person as one would have him be, rather than as the person actually is. Our Lord knew that the vision of a standard He held for the person would help that person gradually to fulfil the vision. The Home is convinced that it is not so much what a boy does that corrupts his soul, as the misunderstanding adult's method and attitude in correcting the child's bad action. It is the attitude of making a child feel that he is different from other children, unwanted and unacceptable, that damages the child. It is the moment of crisis, the very moment of wrongdoing, that should be the moment of greatest opportunity in helping the child. The adult must make the child know that, despite his bad action, he is still loved and wanted. It is the moment of wrong-doing when we, as adults, can "make" or "break" the child. The St. Francis Home has another story in this connection. A lad, whose nickname was Lefty, had lost his mother when he was eight. The father had abandoned the family. Six brothers and sisters had been farmed out to relatives or to friends. Lefty felt, wherever he was, that he was not really at home or wanted. He often played truant. He often hitch-hiked. On one occasion, he ran away and joined the "world's largest circus, Ringling Brothers, Barnum & Bailey." He became an elephant-boy in the famous act of the "Changing of the Guards." There



were thirty mammoth beasts surmounted by the world's thirty most beautiful men. But Lefty was still restless. When the circus went into winter quarters, Lefty homesick as only boys without a home be, thought again of his Kansas Utopia. Returning home, to where there was home, he was placed in the county jail. From there he was admitted to St. Francis. He continued to be restless and unruly. God gave a critical moment in Lefty's life. It was the day before his own circus was to show at a neighboring town and Lefty had promised he could return for the circus. He had the secret desire of putting on a crimson and blue uniform and appearing in the elephant act before his new Kansas friends. But alas, the night before at midnight he was rudely awakened. A staff member informed Lefty that he had taken some money from the suitcase of an incoming boy. Lefty's worst habit came to the fore. It was a fit of temper. He tore up the bed cursing and blaspheming, shouting at the top of his lungs that he would leave the Home and never return. He threw chairs in every direction. He passed through the dining hall, and, with his abnormal strength of the moment, banged a dining table against the wall, breaking it into a dozen pieces. "The boy's crazy," someone said. A telephone call awakened the sheriff. Just in time the staff remembered that this was the moment of crisis when we make or break the child.



"Here is the best suitcase in the house," someone said. "If you leave Lefty, leave with money in your pocket and take it

rain or bus. If you want to return let us now."

Lefty banged his way onto the porch. He sat down and sobbed. After some time a staff member sat down beside him. "You now I have no place to go," Lefty said.

The staff member had opportunity to answer, "Here is where I live, Lefty; here where you live. Things like this sometimes occur in many families, but where there is love, they are quickly forgotten. Why don't you pay off your debt a little at a time? In the meantime, go to the circus tomorrow; as for right now, go back to bed."

From that moment on Lefty knew he had home. He was relaxed. He knew he was wanted. Today, as a soldier in the Aleutian Islands, he is sending support every month for another boy in the St. Francis Boys' Home.

In the realm of forgiveness the Home believes that the only permanent contribution to a boy is the giving to the boy not just the words of Christ, but Christ himself as the boy's closest companion. Daily services are held morning and evening, before the Blessed Sacrament. The boys themselves conduct the services of Evening Prayer.

They end their evening prayer service

with the prayer that reminds them of their secret in knowing how to transform others.

Together they pray the prayer of St. Francis:

"Lord, make me the instrument of thy peace.

Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O, Divine Master,

Grant that I may: not so much seek to be consoled as to console.

To be understood as to understand.

To be loved as to love.

For it is in giving that we receive.

It is in pardoning that we are pardoned.

It is in dying that we are born to eternal life."

These boys know the meaning of the prophecy of David of old, "The Lord looseth men out of prison. . . . The Lord helpeth them that are fallen. . . . The Lord careth for the strangers; He defendeth the fatherless and widows. As for the way of the ungodly, He turneth it upside down"



The Prayer of the Affections

By SHIRLEY C. HUGHSON, O.H.C.

WE have recently in these pages considered the subject of meditation, and we have seen that it is an indispensable condition of the spiritual life that those who seek to walk with God must with regularity practice some form of meditation upon God and His blessed revelation of Himself to man. This meditation ripens our knowledge of Him, gives us a holy intimacy with God, and a readiness of approach to Him.

As valuable, however, as meditation may be, the course of prayer and its development, must be watched diligently, and souls should not remain indefinitely in the merely intellective, discursive forms of meditation if they are capable of going on to prayer of a higher degree. Those who persevere in meditation should normally find themselves passing in some measure into the habit of affective prayer. This prayer is described as the elevation of the soul to God, not so much by intellectual considerations, as by simple acts of the affections and of the will. These acts are chiefly brief, fervent expressions of praise and adoration, thanksgiving, penitence, humility, and particularly the theological virtues of faith, hope and love. It is best that they be very short, such as the saints were accustomed to repeat over and over again with ever deepening fervor of will, even though fervour of feeling was absent. One primary advantage in these brief prayers is that they are so short that once begun, it is almost impossible for distraction to intervene before the prayer is finished. For distraction to take effect, an appreciable space of time is required.

This form of prayer belongs to the illuminative way, although souls using it may still be much engaged in exercises of purgation through penitence, which we can never forgo in this life. We find here an instance of how the purgative, illuminative and unitive ways merge into each other; but when one has been meditating devoutly over a considerable period on the love and goodness

of God, together with His other attributes, love becomes more and more inflamed up to the soul is caught up and wholly knit to the Heart of God. Now this oneness with God in love, while it is a wholly supernatural state, has a close analogy at many points to the natural state in which one soul is said to be united in love with another. One who thus loves another is no longer interested in formal reasonings about the attributes of his character, or his gifts of mind and heart. He entertains no question about these, and is impatient of further consideration of that which he is overwhelmingly convinced. Father Harton sums it up beautifully, when he says, "Affective prayer is the prayer of Christ's lovers. For them the truths of religion do not require perpetual argument and restatement, for they have deepened into profound convictions, and become truths by which the soul lives." All that such an one desires is opportunity to express his love, and the more he is able to do this, the greater is his joy and satisfaction.

This is the sign that the soul is ready to leave the exercises of the intellect and reason, and go on to those of the will and the affections. It is the indication that the truths concerning God, His nature, and His loving relation to man, are now so ingrained in the soul that it tends always to God, and no less and less finds real or permanent satisfaction in things apart from Him. In this is brought to pass the fulfillment of Saint Augustine's great saying, "Thou hast made us for Thyself, and our heart shall find no rest until it rest in Thee."

We are to note here that the soul is not yet ready, if indeed it ever will be, to cease meditation altogether. But as the Holy Spirit draws it the more to affective prayer, He makes it plain that its meditation is to change its character. Nor may one be allowed to get wholly away from the exercises of the purgative way, for as the Abbot Avrillon tells us, in this celestial enterprise "no one can be a lover without being

penitent, nor a penitent without being a sinner." But more and more is the element of sin eliminated, and the soul finds itself tending constantly to the more positive and constructive activities; it is drawn less to the labour of putting off the old man, and more to the happy consideration of how it can with greater effectiveness put on the new man, realizing that one step forward in putting on Christ, means much progress in casting out all that is contrary to His loving will and spirit.

The sense of sin, which is never to be lost in the Christian soul, now expresses itself rather in a redoubled energy to make loving preparation through the more earnest cultivation of the great virtues than in merely refraining from evil.

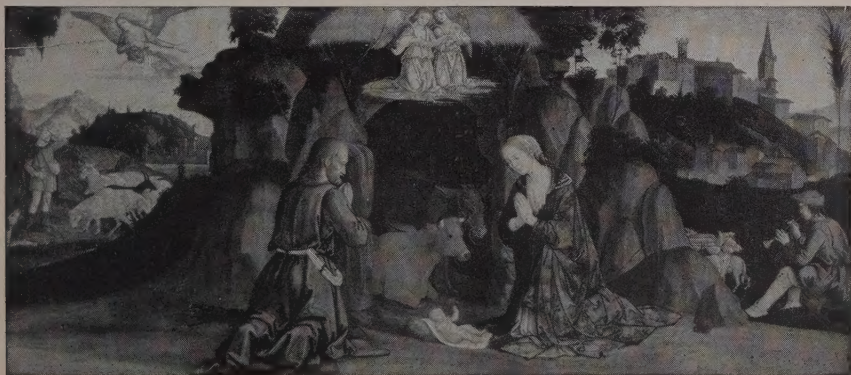
In short, at this stage life takes on a positive colour, and loses more and more its negative tone. The soul faces about, and walks straight forward toward God, rather than giving its energies merely to the work of drawing back from sin. It keeps its gaze on God as the One to whom it is to attain in love rather than on sin or that which is to be avoided; in just the proportion in which the Soul's love increases, the presence and power of sin is diminished. Fear is replaced by love and hope, and the soul presses on speedily, resting calmly in the assurance of the divine love and promises and power.

The themes for meditation as one enters the illuminative way, will be those related more to the goodness, love and glory of God, and less to the consideration of self,

and to the gains that self might acquire, less of what we can gain from God, and more to what, through His Spirit, we may be able to consecrate of ourselves to Him. The soul will rejoice in the pledge of the divine indwelling—"As Thou, Father, art in Me, and I in Thee, that they also may be one in us." There will be the ever recurring and joyful thought of the divine life operating within the soul, the heart being made the arena for all the activities of the Godhead, for where God is there must He be ever engaged in His infinite operations.

Since all these themes are wholly beyond our finite grasp, no human mind can think them through. These affective meditations will, therefore, of necessity, have little to do with mere intellectual activity, and will take the form of aspirations of love and adoration, of admiration and gratitude, of praise and worship, with no definite effort either to apply the understanding or the imagination to them, for they pass man's understanding, and are utterly beyond the plane on which the human imagination can function. The object in all these exercises is not so much to understand intellectually as to procure the full, loving and humble surrender of the will to God.

Although effective prayer is simpler than discursive meditation, it is a higher mode of prayer since it is an exercise of the will, and as Father Baker declares, "the exercises of the will are the sublimest that any soul can practice." When the soul has come to the point where meditation no longer satisfies the spiritual hunger, it requires practice



in order to go on to use the will and affections with facility. The use of any art with which we are as yet unacquainted, is at first difficult and burdensome. Strong and steadfast application of the will is required, and to this end one must exercise fortitude and until facility is gained, the acts will not be easy, and will have to be forced. The prayers are to be repeated over and over with a powerful set of the will Godward, regardless of the presence or absence of feeling and emotional reaction. In the midst of weariness and aridity, of seeming absence of fruit, the soul must be resolute and courageous. Here our Lord's words concerning prayer have direct application—"Men ought always to pray and not to faint." He was here referring to what in our later times are called forced acts of prayer.

Although not organized along lines of intellectual and discursive reasoning, affective prayer is not to be without method. The aim of the soul is, under the governance of the Holy Spirit, to attain ultimately to the prayer of contemplation, which Father Baker declares to be "the end of all our spiritual and religious exercises."

What then are the methods which the soul is to employ in this enterprise which so great an authority tells us is "the only efficacious instrument" of ultimate and perfect union with God? This method is no elaborate and complicated scheme. In this mode of prayer the soul seeks to recollect itself, not so much in respect to the details and particulars of the divine revelation, but "by that general notion which faith gives her of God." By the help of the imagination, the soul represents to itself some divine object, as some one or more perfections of God, or some mystery of faith, as the Incarnation, Transfiguration, Passion, Agony or Dereliction of our Lord, and thereupon, without much ado, produces acts or affections one after another towards God, or upon herself with reference to God, adoring, giving thanks, humbling herself in His presence, resigning herself to His will.

To illustrate practically, let us take the Agony of our Lord in Gethsemane. As one sees Him covered with bloody sweat, crying to His Father, the thought of our sin as

the cause of His Passion, comes to mind. Cry in your heart, "Behold the fruit of my sin!" Repeat these words again and again not as a theme for meditation, but as a heart-cry of loving sorrow for the sins which crucified the Lord of life. Then say "Against Thee, Thee only have I sinned." "God be merciful to me a sinner." Repeat these and other such prayers, and then reassure yourself with the words, "But Thou O Lord, art full of compassion and merciful long-suffering; plenteous in goodness and truth." Nor should such acts be without exercises of love and thanksgiving for that while we were yet sinners, Christ died for us.

It will give the acts greater reality and deeper poignancy if we keep before the eye of the mind the figure of our Lord, bowed down in agony beneath the olive trees: if we mark high in the heavens the full Paschal moon, the sign that the time had come for the final Passover, when there was to be offered up the Lamb of God that taketh away the sins of the world; if we hear again and again His cry to His Father; see the great blood-drops falling to the ground; and hear the words of reproach to the disciples who like us could not watch with Him one hour.

These topics for affective prayer may be multiplied almost infinitely. The authorities advise employing an imaginative of all the senses upon the mysteries of our Lord's life. As we thought in respect to meditation this should not be a mere exercise of the memory, recalling to mind historical events that happened nineteen hundred years ago. Rather should we transport ourselves back to the days of His earthly pilgrimage, and place ourselves in the midst of the scene visualizing it, hearing the words that may be spoken, making our own the sentiments of love, of adoration, of humility, or of whatever else may be involved in the particular mystery or incident we may be using. This enables the soul to enter into the mystery, and as far as such a thing is possible to become an actual participant in it, moving us deeply, but not so much to emotion as to strong and holy resolution.

Such acts should be repeated many times and should be continued as long as the soul

s relish in them. The saints were ever
 at to follow this method, and in many
 es it was the fervent, persistent use of
 an affective prayer that contributed to
 ing them saints. One classical instance
 the account given by Bernard of Quintane,
 the first disciple of Saint Francis of
 Assisi, of the visit the Poverello paid him,
 when all night he watched the saint kneeling
 in his arms crossed, repeating slowly
 with abundance of tears, the words "My
 God and my All."

While we speak of certain methods of
 affective prayer, we are not to think of these
 hard and fast modes which must be fol-
 lowed necessarily to the end. One may pre-
 pare a certain scheme of devotion, but the
 great moment of it may find himself so en-
 riched with some loving thought of God
 that he will not be able to tear himself from
 Him. Nor should he seek to do so. Spiritual
 authorities agree with Saint Ignatius of
 Loyola, who said, "If I experience in this
 that point such sentiments as I want to

excite in my soul, I shall stop and tarry
 there without concerning myself with pro-
 ceeding further until my soul has its fill;
 for it is not an abundance of knowledge
 that lays hold on the soul and satisfies it,
 but the inward relish of truth it considers."

If it is the knowledge of God we are seek-
 ing, we are to remember that this is the
 more surely to be obtained by experiencing
 His love and sweetness than by study. By
 intellectual exercise we learn about Him,
 but the soul's desire is to experience God,
 which affective and other forms of prayer
 enable us to do. I may know all the facts
 about the life and character of a man, but
 until I have personal experience with him
 in love, I cannot really know him. Nathaniel
 made inquiry about our Lord, but was told
 by Philip to "Come and see," to experi-
 ence Him, and through this experience,
 learn to know Him. When he came and
 saw, and not until, was he able to make his
 confession, "Thou art the Son of God, thou
 art the king of Israel."



THE AGONY IN GETHSEMANE

This prayer of the affections is a direct exercise of love, and it is only by the exercise of any virtue or power that we cause it to grow and develop. The use of affective prayer is, therefore, one of the most assuring ways of deepening one's love for God, and thus fulfilling the first and great commandment.

Affective prayer, by developing our love, gives increase to all the virtues which make up the Christian character. Love cannot increase without carrying with it the increase of all these, for love is the soul of every virtue. These consequences of developed love are manifold.

First, by increasing our love for God affective prayer tends to conform the soul to the will of God, because it is in keeping with our nature to desire to do the will of those whom we love. Our Lord declared this principle when He said, "If a man love me, he will keep my words."

Second, this increase will enable the soul to glorify God, for a man always desires to give honour and glory to the one whom he loves. And he desires not only himself to honour such an one, but seeks to induce others to honour him. This will therefore provide a missionary spirit which will express itself in bringing others to the knowledge and love of God.

Third, this love will augment our desire for prayer and Communion, since, again, it is a natural instinct in man to communicate in intimate devotion with those whom he loves.

Fourth, another consequence of love through affective prayer will be the strengthening of the desire for the com-

panionship of God which involves the use to get away from the things of the world since these two are the contrary one to the other. The desire for this companionship will also issue in a greater spirit and practice of prayer and communion since these are the primary means of gaining the divine companionship and of walking with God.

Fifth, this increase of love will induce the spirit of sacrifice which always accompanies love, and is necessary to a Christian life. Our Lord's condition, repeatedly laid down, for oneness with Himself, was that men should deny themselves, and human nature has been so created by God that it finds its joy in making sacrifices on behalf of those it loves, and when love is real and deep, the greater the sacrifice the greater the joy.

It should not be difficult for prayerful souls, after some practice, to arrange such a course of affective prayer for themselves based on the divine perfections, on the mysteries of the faith, or on the events of our Lord's life, or some words of His teaching. In time, as one gathers experience, the soul will gain greater freedom until it is able to spend much time in such prayer, with fewer pictures produced by the imagination intervening, until the acts, being so simplified on the one hand, and intensified on the other, may be directed to the pure truth of Being of God, not thinking anything about Him, but just thinking Him, experiencing Him, loving Him, rejoicing in Him, everything being centered simply and directly on the adorable Godhead. When the soul reaches this point, it has begun the work of contemplation.



Radio Challenges the Church

BY RAY HOLDER

THE Catholic Church employs every available medium for declaring the "Good News" of human redemption. Through the centuries the Gospel has been proclaimed by word of mouth, through sign symbols, music, art, the printed word, pen science and the sword! Many have been brought into the Faith through the addition of Saint Thomas Aquinas, others through the simple goodness of Saint Francis of Assisi. God speaks to many through commonplace bread and wine, while others "wait upon Him" in the profound corridors of mystical contemplation. This universality of Divine-human communication is one of the distinctive marks of the Church. Insofar as it is lost, catholicity suffers and the Church's mission declines.

I

In our lifetime, a new medium of evangelism has opened up—radio. For many, it is so new, so "experimental," that its ultimate potentialities have slipped through the fingers of human imagination. Some, in places of Christian leadership, consider radio a fad, a sensational innovation, quite out of place in the dignified atmosphere of the Church. Others recognize its potential evangelical power, but quietly admit their ignorance of how to employ it effectively. Actually, with the possible exception of the Roman Church, radio has by default been left to the sects. Because of the low tone they have set, religious radio has about fallen into disrepute in its very infancy, leaving the public's mouth a bitter taste that will take time and great effort to eradicate.

The Church cannot longer afford to pursue a policy of *laissez-faire* toward radio. It is imperative that the Church come to grips with this challenge immediately. It will require intelligent pioneering on the part of clergy and laity. It will require financial support approximating the church's existing missionary budget. It will produce headaches for a parochially centered Church. The fruits of a truly earnest radio evangel-

ism might result only in disillusionment for some years. Yet, multitudes need a voice that speaks to the soul where they live and work. If the Church cannot raise that voice to reach man where he is, then Her character and Her mission are open to question.

Within the next few weeks, the first serious venture of our Church in radio will be launched as "The Episcopal Hour." Some four hundred stations will broadcast a program, entitled "Great Scenes From Great Plays," on successive Friday evenings. Members of The Episcopal Actors' Guild will give of their time and talent in this unique approach to religious radio. Support will come voluntarily from the parishes through The National Council. For three months the program will operate on a "shoe-string," at the end of which time it might break for want of strength.

But if ever The Episcopal Church needed to tackle a task and see it through, this initial venture in serious radio is it! We must remember that it takes months, even years (witness "The Catholic Hour") to build a listening audience. If our Church dives in for three months or so, then climbs out with that unmistakable expression of "enough," we will have done irreparable harm, not only to religious radio, but also to our own Catholic character.

Criticism of "The Episcopal Hour" will, of course, come. Some will say, "There is nothing 'Christian' or 'Episcopal' in a play like *Cyrano de Bergerac*." In one sense, this criticism will be valid. There will be no dogma, no sermon, no liturgical mood, not even a Priest speaking. There will be only a dramatic presentation—well done by Walter Hampden and others—with deep rich music, a brief interpretation, an offer of a devotional pamphlet, "Finding Our Way," and an invitation to attend the services of the Episcopal Church.

In another sense, however, the criticism will be premature. The motive behind "The

Episcopal Hour" at this primary stage is to "catch the ear" of a radio-weary American public without trying to cram pointed doctrine like "Holy Church" down anybody's throat. The idea, and it strikes soundly, is to interest, not sell. If "The Episcopal Hour" accomplishes this one thing within a year or so, the good will accumulated among a nation of intelligent pagans will produce a spiritual field which the Church cannot afford to leave fallow.

II

The Church, however, must not stop with the mere launching of a listener-building nationwide broadcast. There is the lurking danger that if "The Episcopal Hour" is successful, we will settle back and compliment ourselves on a good Hooper rating. We must plan carefully in technique and effort for the use of radio near the grass roots of our Church, in the parochial community, where the Christian Fellowship labors daily to bring men, women and youth to the altar of the Church. Such a plan for the whole Church is possible only through the co-operation of The National Council, the synods, the dioceses, and the parishes. It might begin with The Presiding Bishop's Committee on radio and work down. Or, it might begin in a diocese where an example for the whole Church could be set.

Consider how it might begin at the diocesan level. The imaginary "Diocese of Columbia" has two Bishops, sixty-six parochial clergy, fifty-five parishes, forty missions. In twenty-one cities and towns of that diocese, where there are parishes, radio stations ranging in power from five hundred watts to fifty thousand watts are in operation. Three years ago not *one* radio station in that diocese was being used by any of our Church's clergy consistently—that is, except a few ineffective, "Sunday morning" remote broadcasts. The field was fallow, the Church was operating normally.

A Churchman, manager of a prominent radio station, began to ponder the Church's apparent unconcern for this potential medium with which he was daily concerned. He asked the Bishops and several laymen and clergy, whom he thought would be interested, to meet with him. They met and

formulated extensive plans. The diocesan convention created a Commission on Radio and gave it funds. Now, three years later the Diocese of Columbia is going strong in all phases of work and evangelism, largely to the impact being made on the people of that state through the extensive well-planned use of radio.

The Diocese of Columbia has a Canon in charge of radio. He has no other duties. With the help of Episcopal laymen in radio he has developed a coordinated diocesan wide program. He produces a weekly hour broadcast over a state-wide network of twelve stations originating in the studios of the fifty-thousand watt station. The Prayer Book and the music of the Church are adapted for use by radio. He speaks each broadcast on general subjects of Christian Faith and human problems. He does not preach sermons. His talks are rational meditations, quiet and personal, as if speaking with individuals or small groups. Its potential congregation numbers two million souls. Most of the stations, because of the high quality of the program, carry it as sustained time.

In addition to the Canon's weekly network work broadcasts, local clergy in eighteen of the twenty-one cities of the diocese produce one-station programs. One Priest has a daily five-minute broadcast in the early morning. Another broadcast Monday, Wednesday, and Friday at twelve noon for fifteen minutes. Others have fifteen-minute broadcasts once a week, at various hours, but none conflicts with the Diocesan Hour on Sunday afternoons. The programs vary in content from straight teaching to general devotions.

In this diocese, one or more Priests broadcast the Episcopal Church broadcast daily throughout the year. If the Holy Spirit follows up their labors, as He surely does, nothing but ultimate fruition can result from their efforts. But it all had to be planned. Someone had to assume the responsibility for organizing the program and keeping it operating. And it all is costing the people of the Church less than five percent of their total contributions to the work of God's Kingdom.

III

The most capable Priest, however, does not move into the field of radio merely on the strength of his interest. Radio requires training, experimentation, a particular quality of voice, a freshness of expression, and careful composition. To meet these demands upon its clergy who have entered the field, the Diocese of Columbia has an Institute for Broadcasters, with sessions every second month. Experts are brought in to teach, voices are recorded and criticized constructively, creative writing is encouraged, and programs are outlined for the whole diocese. A library of available materials is being collected, and the Institute (located in an accessible parish house) is open at all times.

The men who attended these Institutes return to their parishes with new ideas, rekindled hopes, and renewed morale. Their normal parochial enthusiasm is sharpened and their radio personalities are made more effective. In two of the cities the parish Priests did not feel qualified to undertake the radio responsibility, so two young clergy in nearby missions were asked to assume the jobs, which they have gladly done. So much for the imaginary Diocese of Columbia.

This plan, although projected in a fictitious corner of the Church, could very well be promulgated in any diocese under a venturesome Bishop and sympathetic Clergy and laity. It would bolster the efforts of The National Church's radio effort. If it were not begun at the diocesan level, it might begin on the national level, where The Presiding Bishops' Committee on Radio could develop and coordinate plans for the whole Church. It might be that Provincial planning could be worked out, sponsoring a program of our Church similar to the existing Southern Religious Radio Council, whose broadcasts (inter-denominational) originate from Atlanta.

Any radio plan of the Church must, however, go further than sponsoring broadcasts. It must include the down-to-earth contact and follow-up work indispensable to sound evangelism. Radio mail, for example, is an inevitable by-product of broadcasting.

This mail is not something to be read and relegated to the round file. It should be used to make contact with people in the communities from which it comes. It is an entree to numerous, unseen homes. People who, because of their unfamiliarity with liturgical worship, would hesitate to attend the Episcopal Church, will write for a devotional booklet. Receipt of their cards is a concrete contact point. A call by the clergy or lay visitors could follow it up. Radio makes it possible for the Church not only to speak to people remotely, but also to contact them personally.

Obviously, this entire matter would be one of tremendous outlay, planning, and coordination—such, in fact, as our Church has never before undertaken. There would be those who sour on the plan, and drop out because it would require hard work. Others would resent the principle of such a plan. Some listener who had found a warmth and satisfaction in a series of broadcasts might come to Church only to find a cold and unresponsive service, and be driven back to the intimacy of the radio at home. But we can try, and pray, and work in spite of our millstone to do our best to "make Him known to all men as their Saviour and King."

The Church could not long contemplate the use of radio without considering the training, or lack of training, of Her clergy in the techniques of broadcasting. Theological seminaries of the Church should offer courses in this field. They should do so, even if there is doubt as to the Church's organized sincerity in accepting this timely challenge. For out of the seminaries, some years hence, could come the real impetus to radio even now challenging the Church. The job of adapting the Church's Faith to the heterogeneous congregation of the radio would task the minds of the best teachers. Radio might actually revive a ministry as great and potent as the giants of The Catholic Revival!

The problem, for instance, of what might be called "levels of listeners" continually confronts the religious broadcaster who has a real Faith to proclaim. The farmer, the machinist, the butcher, the teacher, the in-

telligentsia, the bed-ridden, the courting couple, the salesman *en route*—all sit in his invisible congregation. Some will turn the dial. Others will increase the volume so as not to miss a word. Such a congregation demands the clearest understanding of human psychology and a lucid, unassailable theology. It is the responsibility of the seminary to prepare men for such an awful task. Let our deans and faculties accept this challenge, and who knows what power the Holy Spirit might pour out upon our crippled civilization in the next crucial century of the Christian era!

IV

Radio, like the Church, is here to stay. In Her conservative moments, particularly, the Church may hold radio at bay. Sooner or later, however, Christian leaders will recognize the potentialities in this thing of science for speaking directly and intimately, to man in his grave need of God. The challenge is not something to be argued—it is, rather, something to be accepted. Some are hopeful that it will not be too long before the Faith which we so staunchly profess

will make its impact upon the unseen and hungry hearts of many who have never seen a Prayer Book or knelt before an altar in a quiet Church.

One point must be kept in mind if we are not to misuse radio as a means of evangelism: it is no substitute for any existing medium of the Faith, no panacea for any personal, parochial or missionary effort. And one word to the conscientious Priest: even if the whole Church does not, in the near future, take this challenge seriously, you can use radio for the asking. You will find station officials receptive. They want a high type of religious program on the wavelengths. They are sick unto death of the "hodge-podge" that is disguised in the name of religion. Go ahead, develop your own ideas for a program designed to help people in their spiritual needs. Ask for an audition. You will find the door ajar. Try your Priesthood with these new wings. In the course of a few well-prepared broadcasts you will speak to more souls than you will reach "in Church" throughout your entire ministry. Is it not at least worth your prayers?



HOLY CROSS MONASTERY
View Toward the Chapel Entrance

The Morning After

BY WALTER KLEIN

I HAD been in Palestine six months and was picking up novel Arabic words with all the eagerness of the tyro when a witty young doctor presented me with a gem: the word 'binj'. He assures me that it means 'anesthetic' and, since I have never had a chance to use the word without luggering it into the conversation in a manner that would instantaneously put the Arabs on their guard, I have admitted it to my vocabulary without subjecting it to the usual test. The doctor, though a man of upright life, was by no means ignorant of the possible origin of this word. After the spelling rightly and you have a word that would be understood in Dayton as easily as in Damascus, in Jersey City as easily as in Jerusalem. In its migration into the Arab world it has changed its meaning slightly, but only slightly. What we look for in a doctor—'we' is used here in a very general sense—and what we look for in chloroform, ether, or gas are identical: we yearn for insensibility, for oblivion, and for a short time we get both. Ultimately we wake up and begin our combat with pain.

Palestine has been on a binge. Spell it the Arabic way and think of it as the anesthesia of the motives, sentiments, and inhibitions that commonly govern human beings. Spell it the Anglo-American way and you see a drunk weaving his way from one tavern to another, day after day, in an irresponsible drowse with fellow-drunks, who confirm him in his determination to eschew reality. The shameful thing about this debauch is that the policemen have not done their duty. Perhaps it was a good thing to let the boys fight it out. I was inclined to think so before it happened, but now that I have seen the wreckage, I am even more inclined to think that I was mistaken. If the British policeman had said, "Now, then!" and waved his stick, and the American policeman had roared, "Tell it to the judge" and whistled for the patrol wagon, Jerusalem would be a better looking city than it is today

and thousands of people who are indubitably dead would be just as indubitably alive. The Arabs have failed to smother the Jewish State in the cradle. The Jews have made a precarious start in a dubious experiment. In an intoxication of martial ardor defiant words have been spoken and brave deeds have been done, but while the orators from whom the defiant words emanated are for the most part unscathed and therefore all prepared to emit another tidal wave of defiant words when the occasion arises, not a few of those who have done the brave deeds are forever lost to a country that can ill spare them. The reckless inebriate of last night has a monumental headache this morning, and it will take more than a couple of aspirin tablets to cure him.

The most grievous tribulations of this war have descended upon the thousands to whom its outcome was of merely theoretical importance, so long as they retained the means of gaining a living. The peasant's chief passions are economic. A government that gives him stability and justice and does not mulct him inordinately is an acceptable government. The same principles, somewhat modified by political ideologies, dominate the constricted, if honest, spirit of the petty urban toiler. These are the people who have been stripped to the buff in this brutal conflict. Only prompt succor from abroad can rescue them from disaster. In fact, what they have already suffered would be irremediable disaster to a more pampered people. In the pandemonium of war their houses, their clothes, their furniture, their money, their crops, and their tools have vanished. A family, several of its members lost, camps out under an olive tree in a strange town, simulating domestic snugness behind a tablecloth rigged to resemble a wall. A broken scholar confides to you that the Jews have a manuscript on which he has spent half his life. The scholars number a few score. The penniless families run into thousands. Seventy thousand fugitives came



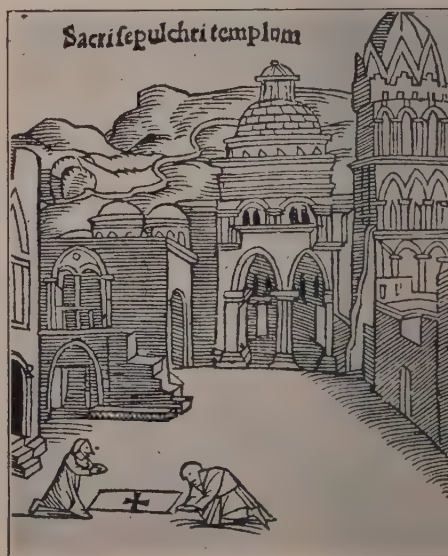
NAZARETH: THE VIRGIN'S WELL

streaming into Ramallah, a town of ten thousand, a week ago. The day before yesterday, when I visited them, at least half that number were still there. A little bread, a little flour, and enough water had been distributed to them by inexperienced relief workers with only a few hundred pounds and a few tons of supplies at their disposal. Four of us, all Americans living here and beholding these things with our eyes, have asked the Federal Council of Churches of Christ in America to take the initiative in mobilizing the Christian forces that are needed for the job that must be skilfully and generously done this winter if these people are to see another summer under the benign skies of Palestine.

Scarcely less formidable is the restoration of schools, churches, and monasteries. Not only does the fabric of virtually every building of the sort need extensive repairs, but there is, in addition, the huge and exacting task of getting these institutions back into production. They have never been devoted to efficiency in the Western sense, and now their fragile economy has been pulverized under the weight of a complete collapse of the commercial structure of the country. It is commonly believed here and abroad that the religious communities of the Holy Land hoard incalculable wealth, which the self-indulgent monks can never be induced to use for the relief of the distress their people so often suffer, for one reason or another. It is true that the ancient monasteries and

churches of the country possess an impressive amount of real estate. It is also true that the monks, with their numerous dependents, live on the income of these holdings. In the present turmoil tenants have defaulted, much profit-bearing real estate has fallen into the hands of the enemy, and many buildings have been so badly damaged that the cost of repairs will absorb the income of several years. The authorities with whom I have discussed this question inform me that they have lost more than half their current income.

The thing that troubles me most is the dishonor into which the Christian religion has fallen. The educated Arab knew before the war that Great Britain and the United States were not Christian nations in the sense that they would make any sacrifice to preserve Christianity. To many Eastern Christians of the simpler sort we were still deliverers. Both the sophisticated *effendi* and the naive peasant are disillusioned. The only conclusion they can draw from our behavior is that the Christian religion no longer interests us to any degree. This may be true, but if it is, why have the investigating commissions made so many



JERUSALEM: CHURCH OF THE HOLY SEPULCHRE

us remarks about the inviolable sanctity of the Holy Places. The Christian element in Palestine has been formed into a ludicrous lie. It has stood about like Vice-President Crottlebottom, scarcely daring to lift a tentative voice in a diffident assertion of its existence. This part of the world has not much respect left for the Christian religion for those who profess it. The native Christian has affirmed his solidarity with the Moslem and will tell you that there is only a negligible difference between Islam and Christianity. This, for many, is what centuries of endurance have come to. Their ancestors have borne all the frustrations under which the Christian labors in a Mos-

lem state. We recognize this heroic and persevering devotion by allowing a handful of politicians to use the authority of the United States for the enforcement of a policy that drives the Christian into the arms of the Moslem and from that embrace to cynicism and atheism. There is a strong drift in the Arab world towards a repudiation of all the spiritual objectives of human life. Listen to a bitter Christian Arab's denunciation of the sanctities and conventions of the West, and you will know what I mean. Our super-politicians in Washington have chosen an infallible method of converting the aggrieved Arab into an atheistic communist of the most virulent sort.

Christianity in the Gizi Country

BY RALPH T. MILLIGAN

RECENTLY I made a trip to some of our out-stations in the Gizi country. My destination was Foya Dundu, where we have a resident evangelist, some carriers and catechumens in the town, and just outside the town a school of twenty-five boys and a resident teacher. On my way to Foya Dundu I had to pass through Bunembu, where we have four Christians and about a dozen catechumens. When I reached the town (June 9th) I found that one of the catechumens, an old man, was very ill, and I asked the Chief to send him to Bolahun to the hospital as soon as possible. He agreed to send him the following day. I passed on, and the next time I saw the people of this town was when I was on my way back to Bolahun two days later. I had planned to spend Friday night there and to say Mass on the following morning. As I had extra loads on my return trip, bringing some things home to Fr. Parsell, I arrived again at Bunembu with three carriers. Salifu who was my guide and cook, William Tambu 25, the Evangelist, and one of the schoolboys. The Fathers have no use of their own in this town, as we do some others, and so the Chief had cleared out one of the huts in which I was to sleep. I brought along the camp bed from Foya Dundu and set it up, and as there

was also a country bed in the house, the schoolboy stayed there with me. Salifu and William had a house of their own, where Salifu also did the cooking, and the third house was given to the carriers. This is a small town and so our arrival (seven of us) was a large number for them to have to take care of. We settled in, had chop, and I spent the evening visiting with the people, and got up early (5:30) the next morning for Mass and sermon.

The distinctive thing about this town is that it has a Christian Chief—the only one in the Hinterland! His wife is also a Christian and besides them, there are two other Christian men.

It is a small town, as I have said, and I did not expect to find many at the Mass the next morning. I was surprised when I got to the Church at 6 o'clock and found about 20 or 25 people already waiting for me, many of them not finding room inside the Church and having to sit on the ground on the outside. I said Mass through the Gospel and then preached; when I had finished the Catechumens left and the four Christians remained. After Mass I had breakfast, collected some small offerings for the Bishop's Fund (ten cents and four eggs), and made some inquiries about the old man whom I had met on my way

through on Wednesday. I "dashed" the Chief for taking care of all of us and went on my way again to Bolahun. When I reached the monastery I learned that the old man who had been carried here was not expected to live long, and that he had been baptized. The next morning (June 13th) he died. The same day the Chief and the other three Christian men came down from Bunembu in a body. They had received word that the old man had died, and that he had been baptized. They had come here to attend his Christian burial. They had also come to thank Fr. Parsell for all that had been done in their town in the past, and

especially to thank him for having baptized this man. Since he was now to be buried here in our Christian burial ground, they had come down to be present.

This little incident of Christian life in Bunembu is an example of the way that Faith is spreading among our people slowly, very slowly, but surely. One can not help feel grateful for this kind of Christian witness among so many pagan and heathen people. There is no doubt that the Church is firmly planted in this small town—the only town in the Hinterland that has a Christian Chief. Pray for the Christians in Bunembu.



Note

In the September issue of The Holy Cross Magazine we had an article on "The Significance of the Sixth Anglo-Catholic Congress" by Father Louis A. Haselmayer. He was sent to England for special work and was in a position to observe the many activities which went on there. We are happy to announce that Father Haselmayer

will contribute a companion article on the Lambeth Conference which will appear in the November issue of this magazine. We feel sure that some may want to subscribe early in order to be sure of having this valuable article. Tell any friends who might be interested and get them to subscribe to The Holy Cross Magazine and thereby be assured of having this article.

Holy Cross

WHAT do you monks do?" That is the question which is not infrequently asked by the curious, if not the slightly skeptical man of the world. If it were only keeping up Holy Cross Monastery that would be quite enough. September saw the renewal of activity. Bishop Campbell, the father superior, held a retreat for the Sisters of Saint Anne in Kingston, attended the New York Diocesan clergy conference and made a visitation to the new mother house of the Order of Saint Helena at Helmetta, New Jersey. Father Kroll, the assistant superior, held a retreat and preached at Ascension Church, Troy, New York, and also preached at Calvary Church, Syracuse, New York. Father Whittemore got a well-earned rest and then started in to work again. He met with our Seminarists Associate for a conference here at Holy Cross and later preached at St. Peter's Church, Westchester, New York. Father Harrison conducted a retreat for laymen of the Diocese of Maryland at the College of Preaching in Washington, preached a sermon at Bartholomew's Church, Baltimore, held a conference in that city and later conducted a mission at Saint Paul's Church, Jackson, Michigan. Father Parker is continuing his good work at Sing-Sing where he has labored with care for a number of years. Brother Herbert resumed his studies in New York City. Father Packard conducted the first of his priests' retreats at Holy Cross Monastery, attended the New York Diocesan Conference, preached and showed the Liberian films at Saint Andrew's Church, New Paltz, New York. Father Adams finished up his five weeks supply at Saint George's, Church, Utica, New York, and is now in Canada conducting a series of missions out from Whitefish Falls, Ontario. Father Gunn held a mission at Saint Andrew's Church, Classon Point, New York. Father Hawkins preached a mission at Saint Luke's Church, Cambridge, New York. You can see that there was a very busy four weeks at the start of the season.

Father Hughson has been improving steadily after his operation of late last spring. He says that he feels better than he has for years. Of course he is busy writing for publication. His book *With Christ in God* has sold so well that S. P. C. K. is preparing a second edition. Before long The Holy Cross Press hopes to have his newest work ready; it will be called *Spiritual Guidance*. We know that the priests of the Church will welcome this book on the direction of souls for there is a great need for such a study. Bishop W. W. Webb wrote a book on the same subject many years ago and that was excellent. Unfortunately a large part of the stock was destroyed by fire and there are few copies to be had. Now we are going to supply the need. Father Hughson has had many years of experience as one of the best spiritual directors of the Church and his wisdom will be of great value to those who want to help people in these trying times. Father Hughson is also going to work on a life of Father Huntington. If any of our readers have anecdotes or sayings of the Father Founder, Father Hughson would appreciate



COMMUNITY CLOISTER
Holy Cross

ate having them for his proposed work.

Our vegetable garden was not much of a success this year. The season was poor in this region as in other places. The rain early in the summer rotted the corn seeds before they could germinate and late in the summer the protracted dry spell caused the tomatoes to fall off the vines. The raspberries and

blackberries were few in number, but grapes did yield very well.

Now that we do not have old Gil Ack to do the gardening we cannot be so ambitious. Some of our readers may remember Gil who worked our garden up to the time he was eighty. Gil retired in 1945, but still living. He is quite a character, with



ST. AUGUSTINE'S CHAPEL, HOLY CROSS
October 4 is the Anniversary of Dedication

ady answer to all questions put him. He ways drew a demijohn of water in the morning before he went up to the field. "Gil, you drink that full every day?" a guest asked. "No, I drink it empty," was the quick reply. Every Saturday in the late summer and early in autumn he was seen to rake up the leaves which had fallen on the drive and burn them. A cleric asked him: "Gil, how do you remember to burn those leaves every Saturday?" "How do you remember to burn them every Sunday?" he retorted.

The curse of Adam has descended upon the property in the form of sumac trees, wild blackberries, wild grapes, poison ivy and young locusts. These are going to require the attention all fall of the members of the community who are inclined to farming activity.

Guests have come in large numbers to visit and we are happy to know that they find strength here. We had Father Hephinstall, the warden of the Community of the Holy Name, Malvern Link, England. We have the Holy Name Sisters, as you must know by now, are the devoted nuns who serve at Calahun and share with us the labor and glory of the mission field. Later on we had Father Gabriel Herbert, S.S.M., the brilliant theologian of England who is lecturing at Berkeley Divinity School and giving conferences in a number of other places.

It has been interesting to observe how our Protestant brothers are becoming aware of the importance of monasticism. It is hard to believe that one hundred years ago there were enormous prejudice and often opposition to the formation of religious communities both here and in England. In the 1880's when Bishop Potter professed Father Huntington, our founder, opposition raged through the Episcopal Church. This summer we have had representatives of the Lutheran, Methodist and Presbyterian Churches here to observe our life and gain spiritual refreshment. At Iona the Scottish Presbyterians have a sort of community which seems to be developing into monastic foundation and near Cluny in France the Calvinists have boldly adapted the Benedictine idea to their ethos. The Holy Spirit is again moving souls to spe-

cial dedication outside the organized Catholic Body. Pray for them for it may be through this life that the organic unity of Christianity may become a fact again.



Intercessions

Please join us in praying for:

Father Superior's sermon at Orange, New Jersey, October 17.

Fr. Kroll on a mission at St. Luke's Chapel, New York City, October 17-31.

Fr. Whittemore on a mission at St. Luke's Chapel, New York City, October 17-31; a mission at St. George's Church, Flushing, Long Island.

Fr. Harrison on a mission at St. Luke's Church, Jacksonville, Alabama, October 31-November 3.

Fr. Parker on a mission at St. Andrew's Church, Brooklyn, October 25-November 3.

Fr. Adams' series of missions at Whitefish Falls, Ontario, Canada, closing October 17.

Fr. Packard's mission at Grace Church, Mohawk, New York, November 7-14.

Fr. Gunn on a mission at St. Luke's Chapel, New York City, October 17-31.

Fr. Hawkins' mission at St. John's Church, Newport, Rhode Island, November 7-14.



Contributors

Fr. Robert H. Mize, Jr., is founder and superintendent of the St. Francis Boys' Home, Ellsworth, Kansas.

Fr. Ray Holder is rector of Christ Church, Raleigh, North Carolina.

Fr. Walter C. Klein, Ph.D., is Canon at St. George's Cathedral, Jerusalem.

Fr. Ralph T. Milligan, an Oblate of Mt. Calvary, is on the staff of the Holy Cross Mission.

Mount Calvary

A LETTER FROM FATHER HARRIS

AFTER many months of planning and waiting the hour for the departure of Fr. Baldwin and me for Mount Calvary, Santa Barbara, drew near. One could not help contrasting the pioneer preparations and means of travel with their many hardships and dangers with the streamline methods of the missionaries of today. It took us no time to find our Pullman berths and the way to the dining-car. We were soon acquainted with many friendly people, some of whom asked where we were going on the west coast and why. When we told them it was our purpose to establish a mission house for retreats and headquarters for missionary work they looked at us with the same incredulity that Father Hawkins was looked at when he stopped off in England on his way to found the Liberian Mission.

When travellers told me how well they slept on a Pullman I used to be a little skeptical for I had never reached that blissful state of Nirvana. However this trip was an exception as I slept well every night—so much so that I wondered if anything was the matter with me.

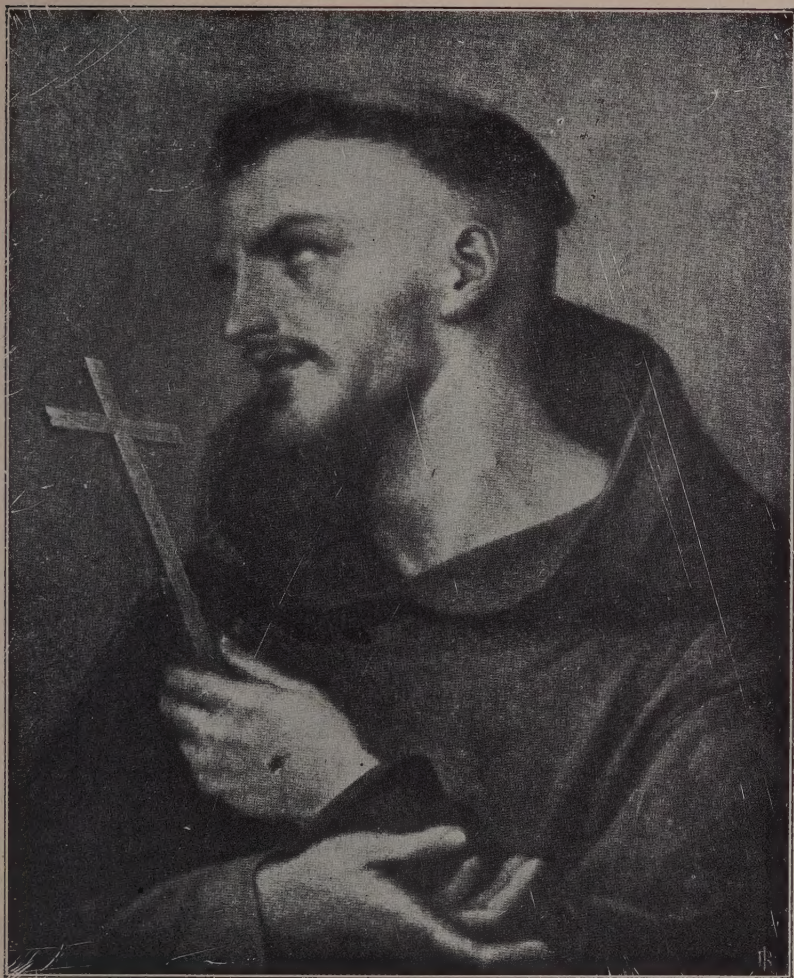
The trip across the country is always exciting and interesting, with its ever-changing scenery. Whenever we stopped it was hard to contrast the relative quietude of the railway stations of America with the bustle and excitement of those in Africa where there is always a joyous crowd of people shouting, chattering and the peals of laughter which are heard when friends catch sight of one another.

It was with renewed interest that we arrived at the eleven million dollar Los Angeles Union Station after traveling sixty-six hours. We did not have long to stay there, but I could not resist the temptation to examine the beautiful gardens that surround the station. There was another ride of two hours by rail along the shore to the Pacific Ocean to Santa Barbara: the city of beautiful homes, gardens and Spanish architecture.

Father Tiedemann was at the station to meet us and gave us a hearty welcome. We drove through the well planned business section and then up the winding road to the monastery where at the height of 1,200 feet we looked out on a scene of surpassing beauty. I had heard many rapturous exclamations about the magnificence



MOUNT CALVARY MONASTERY
View From the East



ST. FRANCIS OF ASSISI

unt Calvary and was prepared to take it with a grain of salt, but no one could do justice to the remarkable panorama spread for miles around.

I have been assigned the job of guest-master and am to have my quarters in the east section of the monastery. The north end of the building was intended for an art gallery, 125 feet long and 25 feet wide. This has been divided into twelve guest cells and a spacious sort of "rotunda" in the center. There is also a private chapel for guests dedicated to St. Martin. We shall be able to offer pleasant quarters to about five guests. In addition to this work I

am to have charge of the spacious patio. As the years go by we hope it will blossom as the rose.

This is all a venture of faith, but we shall be encouraged by the prayers and benefactions of the faithful who will be co-workers with us in bringing many souls to our Lord. Many thousands are travelling today to distant parts of the world, great numbers are headed for the west coast, and we wish to urge any who may be in this part of the world to stop in and see us where they will be assured of a hearty welcome and a scene of exhilarating beauty that will make its deep impression.

An Ordo of Worship and Intercession, Oct.-Nov. 1944

- 16 *Of St Mary* Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*For Church schools and colleges*
 - 17 21st Sunday after Trinity Semidouble G gl col 2) St Etheldreda V 3) of the Saints cr pref of Trinity—*For the sick and suffering*
 - 18 St Luke Ev Double II Cl R gl cr pref of Apostles—*For doctors, nurses, and orderlies*
 - 19 St Frideswide V Simple W gl col 2) of the Saints 3) *ad lib*—*For vocations to the religious life*
 - 20 Wednesday G Mass of Trinity xxi col 2) of the Saints 3) *ad lib*—*For Faithful Departed*
 - 21 St Hilarion Ab Simple W gl col 2) of the Saints 3) *ad lib*—*For Christian Unity*
 - 22 Friday G Mass as on October 20—*For the spirit of humility*
 - 23 *Of St Mary* Simple W gl Mass as on October 16—*For the Shrine of Our Lady of Walsingham*
 - 24 22nd Sunday after Trinity Semidouble G gl col 2) St. Raphael Archangel cr pref of Trinity LG Raphael—*For the reconciliation of enemies*
 - 25 SS Crispin and Crispinian MM Simple R gl col 2) of the Saints 3) *ad lib*—*For social and economic justice*
 - 26 Tuesday G Mass of Trinity xxii col 2) of the Saints 3) *ad lib*—*For the Confraternity of the Christian Life*
 - 27 Vigil of SS Simon and Jude V col 2) of St Mary 3) for the Church or Bishop—*For the Priests Associate*
 - 28 SS Simon and Jude App Double II Cl R gl cr pref of Apostles—*For the Bishops of the Church*
 - 29 Friday G Mass as on October 26—*For the Confraternity of the Love of God*
 - 30 Vigil of All Saints V col 2) of the Holy Spirit 3) for the Church or Bishop—*For the Seminarists Associate*
 - 31 Feast of Christ the King Double I Cl W gl col 2) Trinity xxiii cr prop pref LG Sunday—*For the Servants of Christ the King*
- November 1 All Saints Double I Cl W gl cr prop pref through the Octave unless otherwise directed
For the All Saints Sisters of the Poor
- 2 All Souls Double I Cl B Masses of Requiem seq pref of the dead—*For the Faithful Departed*
 - 3 Within the Octave Semidouble W Mass a) of All Saints gl col 2) Trinity xxiii cr or b) of Sunday G col 2) All Saints—*For the persecuted*
 - 4 St Charles Borromeo BC Double W gl col 2) All Saints cr—*For the Oblates of Mount Calvary*
 - 5 Within the Octave Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr—*For Christian family life*
 - 6 Within the Octave Semidouble W Mass as on November 5—*For the peace of the world*
 - 7 24th Sunday after Trinity Semidouble G gl col 2) All saints cr pref of Trinity—*For the Church work of mercy*
 - 8 Octave of All Saints Gr Double W Mass of the Feast in honor of Saints of the Anglican Communion gl cr—*For the growth of the contemplative life*
 - 9 Tuesday G Mass of Trinity xxiv col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*Mount Calvary Santa Barbara*
 - 10 Wednesday G Mass of Trinity xxiv col 2) of the Saints 3) *ad lib*—*For the prophetic witness of the clergy*
 - 11 St Martin BC Double W gl—*For our country*
 - 12 Friday G Mass as on November 10—*For the Liberian Mission*
 - 13 *Of St Mary* Simple W Mass as on October 16—*For the deepening of faith*
 - 14 25th Sunday after Trinity Semidouble G Cols and lessons of Epiphany vi with other propers of Trinity xxiii gl col 2) Bestowal of the Episcopate cr pref of Trinity—*Conversion of Mohammadians and heathen*
 - 15 St Albertus Magnus BCD Double W gl cr—*For the seminaries*
 - 16 Tuesday G Mass of Sunday col 2) of the Saints 3) *ad lib*—*Thanksgiving for benefits received*

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